

THE  
FOUNDATION  
OF CHRISTIAN RELIGION  
GATHERED INTO SIXE  
Principles. 3

And it is to be learned  
of ignorant people, that they may  
*be fit to heare Sermons with profit,*  
and to receue the Lords  
*Supper with comfort.*

Pfal. 119. ver. 20.

*The entrance into thy words heareth light, and  
giveth understanding to the simple.*



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# To all ignorant people that desire to be instructed.



Oere people, your manner  
is to soothe up your selues,  
as though you were in a  
most happy estate: but if the  
matter come to iust triall,  
it will fall out farre other-  
wise. For yee leade your

lines in great ignorance, as may appeare by  
these your common opinions which follow.

1 That faith is a mans good meaning  
and his good seruing of God.

2 That God is serued by the rehear-  
sing of the tenne commandements, the  
Lords Prayer, and the Creede.

3 That yee haue beleueed in Christ e-  
uer since you could remember.

4 That it is pitie that hee should liue  
which doth any whit doubt of his salua-  
tion.

5 That none can tell whether he shall  
be saued or no certainly: but that all men  
must be of a good beliefe.

6 That howsoeuer a man liue, yet if  
hee call vpon God on his death-bedde,  
and say, *Lord haue mercie on mee*, and so

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goe away like a lambe, he is certainly saved.

7 That if any be strangely visited, he is either taken with a planet, or bewitched.

8 That a man may lawfully sweare when he speaketh nothing but the truth: and sweares by nothing, but that which is good, as by his faith and troth.

9 That a Preacher is a good man no longer then he is in the pulpit. *They thinke all like themselves.*

10 That a man may repent when hee will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sin, &c.*

11 That it is an easier thing to please God then to please our neighbour.

12 That yee can keepe the commandements as well as God will giue you leaue.

13 That it is safest to doe in religion as most doe.

14 That merry ballads and bookes, as *Skoggin, Bevis of South-hampton, &c.* are good to drive away the time, and to remove heart-qualmes.

15 That yee serue God with all your hearts: and that you would be sorry else.

16 That

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16 That a man need not heare so many Sermons, except he could follow them better.

17 That a man which commeth at no Sermons, may as well belecue, as hee which heares all the Sermons in the world.

18 That ye know all the Preacher can tell you. For he can say nothing, but that euery man is a sinner, that wee must loue our neighbours as our selues, that euery man must be saued by Christ: and all this ye can tell as well as he.

19 That it was a good world, when the old religion was, because all things were cheape.

20 That drinking and bezeling in the alehouse or tauerne is good fellowship, and shewes a good kind nature, and maintaines neighbourhood.

21 That a man may sweare by the Masse, because it is nothing now: and byr Lady, because she is gone out of the countrey.

22 That euery man must bee for himselfe, and God for vs all.

23 That a man may make of his owne whatsoeuer he can.

24 That if a man remember to say  
his

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his prayers in the morning (though he neuer vnderstand them) hee hath blessed himselfe for all the day following.

25 That a man prayeth when he saith the ten commandements.

26 That a man eate his maker in the Sacrament.

27 That if a man bee no adulterer, no thiefe, no murtherer, & do no man harme, he is a right honest man.

28 That a man neede not to haue any knowledge of religion, because he is not booke-learned.

29 That one may haue a good meaning when he saith and doth that which is euill.

30 That a man may goe to wizzards, called wisemen, for counsell: because God hath prouided a salue for euerie fore.

31 That yee are to bee excused in all your doings, because the best men are sinners.

32 That yee haue so strong a faith in Christ, that no euill companie can hurt you.

*These and such like sayings, what argue they but your grosse ignorance? Now where*  
*igno-*

ignorance raigneth, there raignes sinne: and where sinne raignes, there the deuill rules: and where he rules, men are in a damnable case.

Yee will replie vnto me thus: that ye are not so bad as I would make you. If neede be you can say the Creede, the Lords prayer, and the tenne Commandements: and therefore ye will bee of Gods beleefe, say all men what they will, and you desie the diuell from your hearts.

I answer againe, that it is not sufficient to say all these without booke, vnesse yee can vnderstand the meaning of the words, and bee able to make a right vse of the commaundements, of the Creed, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersation. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith and sound repentance, heere I haue set downe the principall points of Christian Religion in fixe plaine and easie rules: euen such as the simplest may easily learne: and herunto is adioyned an exposition of them word by word. If yee doe want other good directions, then vse this my labour for your good instruction. In reading of it, first learne the fixe principles: and when you haue them without booke, and the meaning of them withall, then learne the exposition

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also : which being well conceined, and in some  
measure felt in the heart, ye shall be able to pro-  
fit by Sermons, whereas now ye cannot : and the  
ordinarie parts of the Catechisme, namely, the  
ten Commandements, the Creede, the Lords  
prayer, and the institution of the two Sacra-  
ments, shall more easily be understood.

Thine in Christ Iesus,

*William Perkins.*



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# The Foundation of *Christian Religion,* gathered into sixe Principles.

## *The first Principle.*

### *Question.*

**W**Hat doest thou belecue concerning  
God?

*A.* There is one God, creator & gouernour of all things, distinguished into the Father, the Sonne, and the holy Ghost.

*Proofes out of the word of God.*

#### 1. There is a God.

*For the inuisible things of him, that is, his Rom. 1. 20.  
eternall power and Godhead, are seene by the  
creation of the world, beeing considered in his  
workes, to the intent that they should be with-  
out excuse.*

*Neuerthelesse, he left not himselfe without A.C. 14. 17.  
witnesse, in that he did good, and gaue vs raine  
from heauen, and fruitfull seasons, filling our  
hearts with foode and gladnesse.*

#### 2. There is one God.

*Concerning therefore meates sacrificed to 1. Cor. 8. 4.  
idols,*

idols, wee know that an idoll is nothing in the world: and that there is none other God but one.

3. He is a creator of all things.

Gen. 1. 1. In the beginning God created the heauen and the earth.

Heb. 11. 3. Through faith wee understand, that the world was ordained by the word of God: so that the things which wee see, are not made of things which did appeare.

4. Hee is gouernour of all things.

Prou 15. 3. The eyes of the Lord in euery place behold the euill and the good.

Mat. 10. 30. Yea, and all the haire of our heads are numbered.

5. Distinguished into the Father,  
the Sonne, and the holy  
Ghost.

Mat. 3. 16. And Iesus when hee was baptized came straight out of the water: and loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a Dove, and lighting vpon him.

Verf. 17. And loe a voice came from heauen, saying, This is my wel-beloued Sonne, in whome I am well pleased.

1. Ioh. 5. 7. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.

The

The second Principle.

2. What doest thou beleue concerning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sinne through *Adams* fall, and so are become slaues of *Satan*, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, *There is none righteous, no* Rom. 3. 10.  
not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you 1. Thes. 5.  
throughout, and I pray God that your whole 23.  
spirit, and soule, and bodie, may bee kept  
blamelesse vnto the comming of our Lord Iesus  
Christ.

This I say therefore and testifie in the Lord, Eph. 4. 17.  
that yee henceforth walke not as other Gentiles  
walke in vanitie of their minde:

Having their cogitation darkened, and bee- Verse. 18.  
ing strangers from the life of God, through the  
ignorance that is in them, because of the hard-  
nesse of their heart.

When the Lord saw that the wickednesse of Gen. 6. 5.  
man was great in the earth, and all the imagi-  
nations of the thought of his heart were onely  
euill continually.

3. Through

## 3. Through Adams fall.

Rom. 5. 12. *Wherefore as by one man, sinne entred into the world, and death by sinne, and so death went ouer all men, for so much as all men haue sinned.*

## 4. And so are become slaues of Satan.

Eph. 2. 2. *Wherein intimes past ye walked according to the course of the world, and after the Prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience.*

Heb. 2. 14. *For as much then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is, the diuell.*

2. Cor. 4. 4. *In whom the God of this world hath blinded the mindes, that is, of Infidels, that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them.*

## 5. And guilty of eternall damnation.

Gal. 3. 10. *For as many as are of the workes of the law, are vnder the curse: for it is written, Cursed is euery man that continueth not in all things, which are written in the booke of the law, to doe them. Likewise then as by the*

the offence of one, the fault came on all men to Rom. 5. 18.  
condemnation: so by the iustifying of one, the  
benefit abounded toward all men to the iustifi-  
cation of life.

*The third Principle.*

Q. What meanes is there for thee to  
escape this damnable estate?

A. Iesus Christ the eternall Sonne of  
God, being made man, by his death vpon  
the Crosse, and by his righteousness, hath  
perfectly alone by himselfe, accomplished  
all things that are needfull for the saluati-  
on of man.

1. Iesus Christ the eternall  
Sonne of God.

*And the Word was made flesh, and dwelt a- Ioh. 1. 14.*  
*mong vs, and we saw the glorie thereof, as the*  
*glorie of the onely begotten (Sonne) of the Fa-*  
*ther, full of grace and truth.*

2. Being made man.

*For hee in no sort tooke the Angels, but hee Heb. 2. 16.*  
*tooke the seede of Abraham.*

3. By his death vpon the Crosse.

*But he was wounded for our transgressions, Esa. 53. 5.*  
*hee was broken for our iniquities: the chastise-*  
*ment of our peace was vpon him, and with his*  
*stripes we are healed.*

4. And by his righteousness.

*For as by one mans disobedience many Rom. 5. 19.*  
*were*

were made sinners, so by the obedience of one, shall many also be made righteous.

2. Cor. 5. 21

For hee hath made him to bee sinne for vs, which knew no sinne, that we should bee made the righteousness of God in him.

5. Hath perfectly.

Heb. 7. 27.

Wherefore he is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.

6. Alone by himselfe.

Act. 4. 12.

Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be saued.

7. Accomplished all things needfull for the saluation of mankinde.

1. Ioh. 2. 2.

And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God, and sanctified.

1. A man of a contrite and humble spirit.

For thus saith he that is high and excellent,  
Hee that inhabiteth the eternitie, whose name Esa. 57. 19.  
is the Holy one; I dwell in the high and holy  
place, with him also that is of a contrite and  
humble spirit, to reuiue the spirit of the hum-  
ble, and to giue life to them that are of a contrite  
heart.

The sacrifices of God, are a contrite spirit, a Psal. 51. 17.  
contrite and a broken heart, O God, thou wilt  
not despise.

2. By faith alone.

As soone as Iesus heard that word spoken, he Mark. 5. 36  
said unto the ruler of the Synagogue, Be not  
afraid, onely beleene.

So Moses made a serpent of brasse, and set it Numb. 21.  
up for a signe, and when a Serpent had bitten  
a man, then hee looked to the Serpent of brasse  
and liued.

And as Moses lift up the Serpent in the Ioh. 3. 14  
wildernesse, so must the Sonne of man bee lifted  
up:

That whosoener beleueneth in him: should Verse 15.  
not perishe, but haue eternall life.

3. Apprehending and applying Christ  
with all his merits vnto  
himselfe.

But as many as receiued him, to them hee Ioh. 1. 12.

Ioh. 6. 35. *I am the bread of life, he that commeth to me shall not hunger, and he that beleueth in mee shall neuer thirst.*

4. Is iustified before God.

Rom. 4. 3. *For what saith the Scripture? Abraham beleueed God, and it was counted to him for righteousness.*

Verse 6. *Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness, without workes, saying:*

Verse 7. *Blessed are they whose iniquities are forgiven, and whose sinnes are couered.*

5. And sanctified.

Act. 15. 19. *And he put no difference betweene vs and them; after that by faith he had purified their hearts.*

1. Cor. 1. 30 *But yee are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.*

The fifth Principle.

2. What are the ordinarie or vsuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the word, and increaseth daily by it: as also by the administration of the Sacraments and prayer.

Faith

1. Faith commeth onely by the preaching of the word, and increaseth dayly by it.

But how shall they call on him, in whom they haue not beleueed: how shall they beleue in him, of whome they haue not heard? and how shall they heare without a preacher?

Rom. 10.14

Where there is no vision, the people decay, but he that keepeth the law is blessed.

Pro. 29.16.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten the law of thy God, I will also forget thy children.

Hos. 4.8.

2. As also by the administration of the Sacraments.

After he receiued the signe of circumcision, as the seale of righteousness of faith, which hee had when hee was uncircumcised, that hee should be the Father of all them that beleue, not being circumcised; that righteousness might be imputed to them also.

Rom. 4.11.

Moreouer, brethren, I would not that yee should be ignorant, that all our fathers were under the cloud, and all passed through the sea, &c.

1. Cor. 10.1

3. And prayer.

For whosoener shall call upon the name

Rom. 10.13

*Six Principles  
of the Lord shall be saved.*

*The sixth Principle.*

**Q.** What is the estate of all men after death?

**A.** All men shall arise againe with their owne bodies, to the last iudgement; which being ended, the godly shall possesse the kingdome of heaven: but vnbelieuers and reprobates shall be in hell tormented with the diuell and his angels for ever.

1. All men shall rise againe with their owne bodies.

*Ioh. 5. 28.*

*Maruell not at this: for the houre shall come, in the which all that are in the graue shall heare his voice.*

*1 Cor. 15. 29.*

*And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.*

2. To the last iudgement.

*Ecd. 12. 13*

*For God will bring euery worke vnto iudgement, with euery secret thing, whether it bee good or euill.*

*Mat. 12. 16*

*But I say vnto you, that of euery idle word that men shall spoake, they shall giue account thereof, at the day of iudgement.*

3. Which being ended, the godly, &c.

*2 Pet. 2. 7.*

*And deliuered iust Lot, vexed with the*

uncleane conuersation of the wicked.

And the Lord said vnto him : Goe through the midst of the City, euen through the midst of Ierusalem, and set a marke vpon the foreheads of them that mourne, and cry for all the abominations that bee done in the midst thereof. Ezech. 9. 4.

4. Shall possesse the kingdom of God.

Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit ye the kingdom prepared for you from the beginning of the world. Mat. 25. 34.

5. But vnbeleeuers and reprobates shall be in hell, tormented with the diuell and his angels.

Then shall hee say vnto them on the left hand, Depart from mee ye cursed into euerslasting fire, which is prepared for the diuell and his angels. Verso 41.

The Scriptures for the profe were only quoted by the author, to mooue thee to search them: the words themselues I haue expressed, at the earnest request of many, that thou mayest more easily learne them: if yet thou wilt be ignorant, thy malice is euident; if thou gainest knowledge, giue God the glory in doing his will.

Thine T. S.



THE EXPOSITION OF  
the Principles.

*The first Principle expounded.*

Question.

**VV** Hat is God?

4 Ioh. 4. 24.

*A.* God is a <sup>a</sup> Spirit, or a spirituall substance, most wise, most holy, eternall, infinite.

2. How doe you perswade your selfe that there is such a God?

*A.* Besides the testimonie of the Scripture, plaine reason will shew it.

2. What is one reason?

5 Rom. 1.

20.

Act. 1 4. 17.

*A.* When I consider <sup>b</sup> the wonderfull frame of the world, me thinkes such silly creatures that be in it could neuer make it: neither could it make it selfe, and therefore besides all these the maker of it must needs be God. Euen as whē a man comes into a strange country, and sees faire and sumptuous buildings, and yet findes no living creatures there besides birds and beasts, hee will not imagine that either birds or beasts reared those buildings, but he presently conceiues, that some men either are, or haue bin there.

O. What

Q. What other reasons haue you?

A. <sup>c</sup> A man that commits any sinne, <sup>c</sup> Rom. 2. 15.  
as murder, fornication, adultery, blasphemie &c. albeit hee doth so concale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose iudgement seate hee must answer for his fact. <sup>Gen. 3. 8. 9. and 13. 14.</sup>

Q. How many Gods are there?

A. No (d) more but one. <sup>d</sup> 1. Cor. 8. 9.

Q. How doe you conceiue this one God in your minde?

A. Not (e) by framing any image of him in my minde (as ignorant folkes doe, <sup>e</sup> Deu. 4. 16. Amos 4. 13) that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and workes.

Q. What be his chiefe properties?

First, he is (f) *most wise*, vnderstanding <sup>f</sup> Iob 12. 13 all things aright, & knowing the reason of them. Secondly, he is (g) *most holy*, which <sup>g</sup> Esa. 6. 3. appeareth in that he is *most iust*, and *mercifull* vnto his creatures. <sup>Exod. 20. 5.</sup> Thirdly, hee is <sup>h</sup> *eternall*, without either beginning, <sup>b</sup> Esa. 41. 4. or end of daies. <sup>Pf. 139. 11</sup> Lastly, hee is *infinite*, both because hee is present in all places,

and because he is of power sufficient to doe watsoever he will.

Job 9. 4.

Deu. 10. 17

Ier. 30. 12

Gal. 33. 6.

Q. What be the workes of God ?

A. The creation of the world, and of euery thing therein, and the preseruati-  
on of them beeing created by his *speciall*  
*providence*.

Q. How know you that God gouer-  
neth euery particular thing in the world  
by his *speciall* *providence* ?

m Math. 10

30.

Pro. 16. 33.

n Leuit. 26.

3. 26.

Math. 4. 4.

A. To omit the (m) Scriptures, I see it  
by experience: (n) Meate, drinke, and  
cloathing, being voide of heate and life,  
could not preserue the life of man, vnlesse  
there were a *speciall* *providence* of God to  
giue vertue vnto them.

Q. How is this one God distingui-  
shed ?

o 1. Ioh. 5. 7

Math. 3. 16.

37.

p Ioh. 15. 6

A. (o) Into the *Father* which begetteth  
the *Sonne*; into the *Sonne*, who is begot-  
ten of the *Father*: into the (p) *holy Ghost*,  
who proceedeth from the *Father* and the  
*Sonne*.

*The second Principle expounded.*

Q. Let vs now come to our selues, and  
first tell mee what the naturall estate of  
man is ?

q Eph. 2. 1.

1. Tim. 5. 6.

A. Euery man is by nature (q) *dead* in  
sinne, as a loathsome carrion, or as a dead  
corps.

corps lying rotting and stinking in the graue hauing in him the seed of all sins.

Q. What is sinne?

A. Any (r) breach of the law of God, if it bee no more but the least want of that which the Law requireth.

r 1. Ioh. 3. 4.

Rom. 7. 7.

Gal. 3. 10.

Q. How many sorts of sinnes are there?

A. Sinne is (s) either the corruption of nature, or any euill actions that proceede of it, as fruites therof.

s Colof. 3. 9

Psal. 41. 5.

Q. In whome is the corruption of nature?

A. in all men, (t) none excepted.

t Rom. 3. 10

Q. In what part of man is it?

A. In euery (u) part both of body and soule, like as a leprosie that runneth from the crowne of the head, to the sole of the foote.

u Gen. 6. 5.

1. The. 5. 23

Q. Shew me how euery part of man is corrupted with sinne?

A. First, in the (x) minde there is nothing but ignorance and blindnesse concerning heauenly matters. Secondly, (y) the conscience is defiled, beeing alwaies either benumbed with sinne, or els turmoiled with inward accusations and terrours. Thirdly, (z) the will of man only willeth and lusteth after euill. Fourth-

x 1. Co. 2. 10

Rom. 8. 5.

y Tit. 1. 11.

Eph. 4. 18.

Esa. 57. 20.

z Phi. 1. 13

Iob 15. 16.

**Gal. 5. 14.** ly, the *(a)* affections of the heart, as loue ioy, hope, desire, &c. are moued and stirred to that which is euill to embrace it: & they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly, the *(b)* members of the body are the instrumētts and tooles of the minde for the execution of sinne.

**Q.** VVhat be those euill actions that are the fruites of this corruption?

**Rom. 6. 16.** *A.* Euill *(c)* thoughts in the mind, which come either by a mans owne conceiuing, **Gen. 6. 5.** or by suggestion of the diuell: *(d)* euill motions & lusts stirring in the heart, and **Ioh. 13. 2.** from these arise euill words and deedes **Acts. 5. 3.** when any occasion is giuen.

**Q.** How commeth it to passe, that all men are thus defiled with sinne?

**Rom. 5. 12.** *A.* By *(e)* Adams infidelity & disobedience, in eating the forbidden fruite: even **and 18. 15.** as we see great personages by treason do **Gen. 3.** not only hurt themselues, but also staine their blood, and disgrace their posterity.

**Q.** VVhat hurt comes to man by his sinne?

**Gal. 3. 10.** *A.* *(f)* He is continually subiect to the curse of God in his lifetime, in the end of his life, and after this life.

**Q.** VVhat

Q. VVhat is the curse of God in this life?

A. In the bodie diseases, aches, pains: 1 Deut. 28. in the soule blindnes, hardnesse of heart, 11, 22. horror of conscience: in goods, hinderances and losses: in name ignominy and reproch: Lastly, in the whole man bondage vnder Satan the prince of darknesse, 65, 66, 67.

Q. VVhat manner of bondage is this?

A. This bondage is when a man is the slave of the diuell, and hath him to reigne in his heart as his god. b Heb. 2. 14 Eph. 2. 2. 2. Cor. 5. 4. Luk. 11. 15.

Q. How may a man know whether Satan be his god or not?

A. He may know by this: if he giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shal a man perceiue this obedience?

A. If he take delight in the euill motions: 1 Ioh. 8. 44. that Satan puts in his heart, and doe fulfill 1 Ioh. 2. 8. the lusts of the diuell.

Q. VVhat is the curse due to man in the end of this life?

A. k Death, which is the separation of 4 Rom. 5. 12 body and soule.

Q. VVhat is the curse after this life?

A. i Eternall damnation in hell fire, 1 Gal. 3. 10 Rom. 3. 19 whereof euery man is guilty, and is in as great

great danger of it, as the traitour apprehended is in danger of hanging, drawing, and quartering.

*The third Principle expounded.*

**Q.** If damnation bee the reward of sinne, then is a man of all creatures most miserable. A dog or a toad when they die, all their miserie is ended: but when a man dieth, there is the beginning of his woe?

**A.** It were soindeede, if there were no meanes of deliuerance: but God hath shewed his mercy in giuing a *Sauour* vnto mankind.

**Q.** How is the Sauour called?

*Mat. 1. 21*

**A.** (*m*) Iesus Christ.

**Q.** What is Iesus Christ?

*Heb. 2. 16*

*Ioh. 1. 14.*

*Heb. 5. 7.*

*Mar. 13. 33*

**A.** The (*n*) eternall Son of God, made man in all things; euen (*o*) in his *infirmities* like other men, saue onely in sinne.

**Q.** How was he made man voide of sinne?

*Mat. 1. 18.*

**A.** He was (*p*) conceiued in the wombe of a *Virgin*, and *sanctified* by the holie Ghost at his conception.

**Q.** Why must our Sauour bee both God and man?

*1. Tim. 2. 5. 6.*

**A.** He (*q*) must be a man, because man had sinned, and therefore a man must die

dy for sin, to appease Gods wrath : he must be God, to sustaine and vphold the manhood, to ouercome and vanquish death.

Q. What be the offices of Christ to make him an al sufficient Saviour?

A. (r) He is a Priest, a Prophe, a King. r Psal. 36.7.

Q. Why is he a Priest?

A. To worke the meanes of saluation in the behalfe of mankind.

Luk. 4.8.

Deut. 18.

15.18.

Luk. 1.33.

Q. How doth he worke the meanes of saluation?

A. (s) First by making *satisfaction* to his Father for the sinne of man : secondly, by making *intercession*?

Mat. 20.8.

Heb. 7. 25.

26.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is this sacrifice?

A. (t) Christ himselfe, as hee is man consisting of body and soule.

Esa. 53. 10

Q. What is the (u) Altar.

u Apoc. 1.3

A. Christ as he is God, is the *Altar* on which he sacrificed himselfe.

Heb. 12. 10.

Q. Who was the priest?

A. None (x) but Christ, and that as he is both God and man.

x Heb. 5. 5.

9.

Q. How oft did he sacrifice himselfe?

A. Neuer but (y) once.

y Heb. 9. 18

Q. What death did he suffer when he

sacri.

sacrificed himselfe?

A. A death vpon the crosse, peculiar  
 2 Esā. 55. 5. to him alone: for 2 besides the separation  
 Ioh. 12. 27. of body and soule, he felt also the *pangs* of  
 Reu. 9. 15. *hell*, in that the whole wrath of God due  
 Luk. 22. 24. to the sinne of man was powred forth vpon him.

Q. What profit commeth by his sacrifice?

4 Heb. 9. 19 A. Gods (a) wrath is appeased by it.

Q. Could the sufferings of Christ, which were but a short time, counteruaile euermlasting damnation, and so appease Gods wrath?

6 Aēt. 20. 18 A. Yea: for seeing Christ suffered,  
 2. Cor. 5. b God suffered, though not his Godhead:  
 16. and that is more then if all men in the world had suffered for euer.

Q. Now tell me the other mearies of *sanctification*.

A. It is the perfect *fulfilling of the law*.

Q. How did he fulfill the law?

6 1. Cor. 1. A. By c his perfect *righteousnesse* which  
 30. consisteth of two parts: the first, the *integrity*  
 Rom. 3. 25. and *purenesse* of his humane nature:  
 2. Cor. 5. 21 the other d his *obedience* in performing  
 d Rom. 5. all that the law requireth.  
 19.

Rom. 4. 8.

Q. You haue shewed how Christ doth make *satisfaction*, tell mee likewise  
 how

how he doth make *intercession*.

*A.* He alone doth continually (*d*) appear before his Father in heaven, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them.

*Q.* Why is Christ a Prophet?

*A.* To (*e*) *reueale* vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministerie of his word, and inwardly by the teaching of his holy Spirit.

*Q.* Why is he also a King?

*A.* That (*f*) he might *bountifully bestow* upon vs and *conuey* vnto vs all the foresaid meanes of saluation.

*Q.* How doth he shew himselfe to be a King?

*A.* In (*g*) that being *dead* and *buried*, he *rose from the graue*, quickned his dead body, *ascended* into heaven, and now *sitteth* at the right hand of his Father, with full power and glory in heaven.

*Q.* How else?

*A.* In (*h*) that he doth continually inspire and direct his seruants by the diuine power of his holy Spirit, according to his holy word.

*O.* But

Q. But to whom wil this blessed King communicate all these meanes of saluation?

*i*Mal. 30. 16. A. He (*i*) offereth them to many, and  
*John*. 1. 11. they are *sufficient* to saue all mankind: but  
*2. Ioh.* 2. 2. all shall not be saued thereby, because by  
 faith they will not receiue them,

*The fourth Principle expounded.*

Q. What is faith?

*1. Ioh.* 3. 12. A. Faith is a (*k*) wonderfull grace of  
 and. 9. 35. God, by which a man doth apprehend  
*Gal.* 3. 27. and apply Christ and all his benefits vnto  
*Col.* 2. 12. himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing wee are on earth, and Christ in heauen?

*1. 2. Cor.* 1. A. This (*l*) applying is done by *assurance*, when a man is verily perswaded by  
 20. 21. the holie Spirit, of Gods fauour toward  
*Rom.* 8. 26. himselfe *particularly*, and of the forgiveness  
 of his *owne* sinnes.

Q. How doth God bring men truelie to beleue in Christ?

A. First he prepareth their hearts, that they might be capable of faith, and then he worketh faith in them.

Q. How doth God prepare mens hearts?  
*m* *Ezec.* 1. A. (*m*) By brusing them, as if one would  
 16. *Hos.* 6. 1. 2. breake an hard stone to powder: and  
 this

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrow for them.

Q. How is the sight of sinne wrought?

A. By the (n) morall law: the summe <sup>as Rom. 3. 10</sup> whereof is the ten Commandements. <sup>and 7. 7. 8.</sup>

Q. VVhat sinnes may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

A. (a) To make something thy God <sup>as Com. I.</sup> which is not God, by fearing it, louing it, and so trusting in it more then in the true God.

Q. What is the second?

A. (b) To worship false gods, or the <sup>b I I.</sup> true God in a false manner.

Q. What is the third?

A. (c) To dishonour God, in abusing <sup>c I I I.</sup> his titles, words, and workes.

What is the fourth?

A. (d) To breake the Sabbath, in do- <sup>d I V.</sup> ing the workes of their calling, and of the flesh: and in leauing vndone the workes of the Spirit.

Q. What be the fixe latter?

A. To doe any thing that may hinder <sup>e V.</sup> thy neighbours (f) dignity, (f) life (g) cha- <sup>f V I.</sup> stitie, <sup>g V I I.</sup>

b VIII.  
ix.  
k X.

stity, (b) wealth, (i) good name, (k) though it be but in the secret thoughts and motions of the heart, vnto which thou giuest no liking or consent.

Q. What is sorrow for sinne?

1 A. 2. 37.

38

Cant. 5. 4.

m 1. Tim.

1. 15.

Luk. 15. 21.

Ezra. 9. 6. 9.

A. It is (l) when a mans conscience is touched with a liuely feeling of Gods displeasure for any of these sinnes (m) in such wise that he vtterly despaires of saluation in regard of any thing in himselfe, acknowledging that hee hath deserued shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

n Gal. 3. 19

A. He (n) which breakes but one of the commandements of God, though it bee but once in all his life time, and that only in one thought, is subiect to, and in danger of eternall damnation thereby.

Q. VVhen mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the seeds of faith. out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the bur-

burden of his sinnes (o) doth acknowledg  
and feele that he stands in great heede of  
Christ.

o Efa. 55. 1.  
Ioh. 7. 27.  
Luk. 1. 53.

Q. What is the second?

A. An (p) hungry desire & a longing  
to be made partaker of Christ and all his  
merits.

p Mat. 5. 4.

Q. What is the third?

A. A (q) flying to the throne of grace  
from the sence of the law pricking the  
conscience.

q Heb. 4. 6.

Q. How is it done?

A. By (r) praying, with sending vp loud  
cries for Gods fauour in Christ, in the par-  
doning of sinne: & with feruent perseue-  
rance herein, till the desire of the heart be  
granted.

r Luk. 15. 1.  
19.  
Math. 15.  
22, 23.  
A c. 8. 23.  
2 Cor. 12. 8

Q. What followeth after this?

A. God then (s) according to his mer-  
ciful promise, lets the poore sinner feele  
the assurance of his loue wherewith hee  
loueth him in Christ, which assurance is a  
liuely faith.

s Mat. 7. 7.  
Esa. 66. 4.  
Iob 33. 26.

Q. Are there diuers degrees and mea-  
sures of true faith?

A. (t) Yea.

t Rom. 1.

Q. What is the least measure of true  
faith that any man can haue?

27.  
Luk. 17. 3.

A. When a man of an humble spirit,

C

by

*u* Esa. 40. 3.  
Mat. 7. 20.  
Luke 7. 5.

by reason of the *u* littlenesse of his faith doth not yet *feele* the assurance of the forgiveness of his sinnes, and yet he is perswaded that they are pardonable; and therefore he desireth that they should be pardoned, and with his heart praieth to God to pardon them.

*Q.* How doe you know that such a man hath faith?

*x* Rom. 8.

23. 26.

Gal. 4. 6.

Math. 5. 5.

*A.* The *x* *desires* and *praiers* are testimonies of the Spirit, whose propertie it is to stirre up a *longing* and a *lusting* after heavenly things, with *sighes* and *groanes* for Gods fauour and mercie in Christ.

*y* Rom. 8. 9.

Eph. 3. 17.

*y* Now where the Spirit of Christ is, there is Christ dwelling: & where Christ dwelleth, there is true faith, how weake soeuer it be.

*Q.* What is the greatest measure of faith?

*a* Rom. 8.

30.

Can. 8. 6. 7.

*A.* When a man daily increasing in faith comes to bee (*a*) *fully perswaded* of Gods loue in Christ towards himselfe *particularly*, and of the forgiveness of his owne sinnes.

*b* 2. Tim. 4.

7. 8.

Psal. 23. 6.

with 1, 2, 3,

4. verses.

*Q.* When shall a Christian heart come to this full assurance?

*A.* Not *b* at the first, but in some continuance of time, when hee hath bene well

well practised by repentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnesse of perswasion, which is the ripenesse and strength of faith. Rom. 4. 20. 21.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby<sup>d</sup> he is *iustified* before God, and sanctified. 1. Cor. 1. 30.

Q. What is this, to be *iustified* before God? Act. 5. 9. Rom. 4. 3. e Rom. 8. 33.

A. It comprehendeth two things: the first, to be cleared from the *guiltinesse* and *punishment* of sinne; the second, to be accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltinesse and punishment of his sinnes?

A. By Christs (f) sufferings and death vpon the crosse. Col. 1. 22. 1. Pet. 2. 24. 1. Ioh. 1. 7.

Q. How is he accepted for righteous before God?

A. By the righteousness of Christ *imputed* to him. 1. Cor. 5. 21.

Q. What profit comes by being thus iustified?

A. Hereby<sup>h</sup> and by no other meanes in the world, the beleeuers shall bee accep- Ro. 4. 17. Apoc. 21. 7.

ted before Gods iudgement seate, as *worthy* of eternall life by the *merits* of the same righteousness of Christ.

Q. Dos not good workes then make vs *worthy* of eternall life?

A. No: For God, who is perfect righteousness it self, wil finde in the best works we doe, more matter of damnation then of saluation: and therefore (k) we must rather condemne our selues for our good workes, then looke to be iustified before God thereby.

k Pl. 143. 2.  
Esa. 64. 6.  
Iob 9. 4.

Q. How may a man know that hee is iustified before God.

l Rom. 8. 1  
1. Ioh. 3. 9.

A. He need not ascend into heaven to search the secret counsell of God: (l) but rather descend into his owne heart to search whether *he be sanctified* or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from *the corruption* of his own nature, the second, to be indued with inward righteousness.

Q. How is the *corruption* of sinne purged?

m Rom. 6. 4

A. By the (m) *merits* and power of Christs death, which being by faith applied is as a (n) *corrasive* to abate, consume, and weaken the power of all sinne.

n 1. Pet. 4.  
3. 2.

Q. How

Q. How is a man indued with inherent righteousness?

A. Through the (o) vertue of Christs resurrection: which beeing applyed by faith, is as a *restorative* to reuiue a man that is dead in sinne, to newnesse of life. Rom. 6. 5. Phil. 3. 10.

Q. In what part of man is sanctification wrought?

A. In (p) euery part of body and soule. 1. Thess. 5. 22.

Q. In what time is it wrought?

A. It is (q) begun in this life, in which the faithfull receiue onely the *first fruits* of the Spirit, and it is not finished before the end of this life. Rom. 8. 23. 2. Cor. 2. 3.

Q. What graces of the Spirit doe usually shew themselues in the heart of a man sanctified?

A. The *hatred* of sinne, and the loue of righteousness. Psal. 119. & 113. 40. 9

Q. What proceede of them?

A. *Repentance*, which is (s) a settled purpose in the heart, with a carefull endeavour to leaue all his sinnes, and to liue a Christian life according to all Gods commandements. 9. & 10. 1. 3 Rom. 7. 22. Psal. 119. 57. 112.

Q. What goeth with repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell,

and the inticements of the world.

Q. VVhat followeth after a man hath gotten the victory in any temptation or affliction?

A. Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

Q. What followeth if in any temptation he be ouercome and through infirmity fall?

A. After a while there will arise a *godly sorrow*, which is, when a man is grieved for no other cause in the world, but for this only, that by his sin he hath displeased God, who hath bene vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

A. The true signe of it is this, when a man can be grieved for the very *disobedience of God* in his euill word or deede, through he should neuer be punished, and though there were neither heaven nor hell.

Q. What followes after this sorrow?

A. Repentance & *renewed afresh*.

Q. By what signes will this repentance appeare?

A. By seuen. 1. A care to leaue the sinne into which hee is fallen. 2. An vtter

utter condemning of himself for it, with a  
 craving of pardon. 3. A great anger against  
 himselfe for his carelesnes. 4. A feare lest  
 he should fall into the same sinne againe.  
 5. A desire ever after to please God. 6. A  
 zeale of the same. 7. Reuenge vpon him-  
 selfe for his former offence,

*The fifth Principle expounded.*

2. What outward meanes must we vse  
 to obtaine faith, and all blessings of God  
 which come by faith?

A. The preaching<sup>a</sup> of Gods word, and  
 the administration of the Sacraments, and  
 prayer.

<sup>a</sup> Prou. 29.  
<sup>18</sup>,  
 Rom. 10. 14  
 Math. 28.  
 19. 20.

2. VVhere is the word of God to bee  
 found?

A. The whole word of God, needfull  
 to saluation, is set down in the holy Scrip-  
 tures.

1. Tim. 3. 16

2. How know you that the Scriptures  
 are the word of God, and not mens poli-  
 cies?

A. I am assured of it: first<sup>b</sup> because  
 the holy Ghost perswadeth my consci-  
 ence that it is so. Secondly, I see it by ex-  
 perience: for the preaching of the (c)  
 scriptures haue the power of God in them  
 to humble a man, when they are prea-  
 ched

<sup>b</sup> Eph. 1. 15  
<sup>c</sup> Heb. 4. 12  
 1. Cor. 14. 25

ched, and cast him downe to hell, and afterward to *restore* and raise him vp againe.

Q. What is the vse of the word of God preached?

¶ Rom. 1.

17.

2. Cor. 2. 16

Heb. 4. 2.

A. First, it (*d*) *breedeth*, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption, *an occasion* of their further damnation.

Q. How must wee heare Gods word that it may be effectuell to our saluation?

¶ Iam. 1. 19

A& 16. 14.

Heb. 4. 2.

Esay 66. 2.

Luke 2. 51.

Psa. 119. 11

A. We (*e*) must come vnto it with hunger-bitten hearts, hauing an appetite to the word; we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, even then when our faults are reprooued: lastly, wee must hide it in the corners of our hearts, that we may frame our liues and conuersation by it.

Q. What is a Sacrament?

¶ Rom. 4. 11

Gen. 17. 12

Gal. 3. 10.

A. A (*f*) *signe* to present, a *seale* to confirme, an *instrument* to conuey Christ and all his benefits to them that do beleue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and

to remember them.

Q. VVhy doe the Sacraments seale vnto vs the mercies of God?

A. Because we are full of vnbeleefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not beleue till wee feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two (g) and no more: *Baptisme*, by <sup>§ 1. Cor. 10</sup>  
<sup>1, 2, 13</sup> which we haue our *admission* into the true Church of God, and the *Lords supper*, by which wee are nourished and *preserued* in the true Church after our admission.

Q. What is done in Baptisme?

A. (h) In the assembly of the Church, <sup>b A& 2. 38</sup>  
the *covenant of grace* betweene God and <sup>Tit. 3. 5.</sup>  
the party baptized, is solemnely confir- <sup>A& 22. 16.</sup>  
med and sealed. <sup>Mat. 28. 19</sup>

Q. In this couenant, what doth God promise to the party baptized?

A. (i) Christ, with all blessings that <sup>i Gal. 3. 27.</sup>  
come by him. <sup>1. Pet. 3. 21</sup>

Q. To what condition is the party baptized bound?

A. To (k) receiue Christ, and to repent <sup>k Mar. 1. 15</sup>  
of his finnes.

Q. What

Q. VVhat meaneth the *sprinkling* or *dipping in water*?

1. Pet. 2.

A. It <sup>i</sup> seales vnto vs remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How commeth it to passe, that many after their baptisme for a long time feele not the effect and fruite of it, and some neuer?

A. The fault is not in God, who keepes his couenants, but the fault is in themselves, in that they doe not keepe the condition of the couenant, to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his baptisme?

4 Heb. 10.  
30.

1. Pet. 3. 21

A. At <sup>k</sup> what time soeuer hee doth receiue Christ by faith, though it bee many yeares after, he shall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in baptisme?

Q. How if a man neuer keepe the condition to which he bound himself in baptisme?

1 Deut. 23.

21, 22.

Eccles. 3. 4.

A. His damnation <sup>l</sup> shall bee the greater, because he breaketh his vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former couenant solemnly ratified in baptisme, is renewed <sup>m</sup> in the Lords Supper, betweene the Lord him-  
selfe, and the receiuer? 11. Cor. 12. 23, 24, & 12. 13.

Q. Who is the receiuer?

A. Every one <sup>a</sup> that hath beene baptized, and after his baptisme hath truly beleueed in Christ, and repented of his sinnes from his heart. 11. Cor. 12. 28. 31. Mat. 5. 23. 24. Esa. 66. 2. 3.

Q. VVhat meaneth the bread and wine, the eating of the bread and drinking of the wine?

A. These outward actions <sup>o</sup> are a second scale, set by the Lords owne hand vnto his couenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserve and strengthen the body of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and preserve both body and soule vnto eternall life. 11. Cor. 10. 17, 19.

Q. VVhat shall a true receiuer feelee in himselfe after the receiuing of the Sacrament?

A. The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sinne, a greater care to liue in newnesse of life. 11. Cor. 10. 16, 17. & 11. 24.

Q. What

**Q.** VVhat if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

**A.** He may well suspect himselfe, whether he did euer repent or not: and thereupon is to vse meanes to come to sound faith and repentance.

**Q.** VVhat is another meanes of increasing faith?

**A.** Prayer.

**Q.** What is prayer?

*r* 1. Ioh. 5. 4.

*s* 1. Tim. 2.

*1.*

*Phil.* 4. 6.

**A.** (r) A familiar speech with God in the name of Christ, (s) in which either we craue things needfull, or giue thanks for things receiued.

**Q.** In asking things needfull, what is required?

**A.** Two things, an earnest desire, and faith.

*r* Mat. 11. 24

**Q.** (r) What things must a Christian mans heart desire?

**A.** Six things especially.

**Q.** What are they?

*a* Petitiō I.

*b* II.

*c* III.

*d* IV.

**A.** 1. (a) That he may glorifie God. 2. That (b) God may reigne in his heart, and not sinne. 3. That (c) he may do Gods will, and not the lusts of his flesh: 4. (d) That hee may relie himselfe on Gods providence for all the meanes of this tempo-

rall

receiue all life: s. (e) That he may be iustified, and e. v.  
e any beat peace with God: a. f That by the f. v. I.  
power of God hee may be strengthened  
whe against all temptations.

there. Q. VVhat is faith?

found. A. A s perswasion, that those things g Amen.  
of in. which wee truly desire, God will grant  
them for Christs sake.

*The sixt Principle expounded.*

Q. After that a man hath led a short  
life in this world, what followeth then?

A. Death, which is the parting asunder  
of body and soule.

Q. VVhy doe wicked men and vnbe-  
leeuers die?

A. That their bodies may goe to the  
earth, and their h soules may be cast into b Luke 16.  
hell fire. 22. 23.

Q. VVhy doe the godly die, seeing  
Christ by death hath ouercome death?

A. They die for this end, that i their ; Luk. 22.  
bodies may rest for a while in the earth, 42.  
and their soules may enter into heauen Act. 7. 60.  
immediately. 1. Thes. 4. 3  
Heb. 1. 14.  
1. Cor. 15.

Q. VVhat followeth after death?

A. The day of iudgement.

Q. VVhat signe is there to know this  
day from other daies?

A. k Heauen and earth shall be consu- k 2. Pet. 3.  
med 11. 12.

med with fire immediately before the  
comming of the iudge.

Q. VVho shall be iudge?

A. Iesus Christ the Sonne of God.

Q. VVhat shall bee the comming to  
iudgement?

1. Theff.  
4. 16, 17.

A. Hee shall come <sup>1</sup> in the clouds in  
great maiestie and glorie, with infinite  
company of Angels.

Q. How shall a man be cited to iudge-  
ment?

m Math. 25  
31.

A. At the <sup>m</sup> sound of a trumpet, the  
liuing shall be changed in the twinckling  
of an eye, and the dead shall rise againe e-

n Job 19. 25

uerie one with <sup>a</sup> his owne bodie: and all  
shall bee gathered together before Christ;  
and after this, the good shall bee seuered  
from the bad, <sup>o</sup> these standing on the left  
hand of Christ, the other on the right.

o Mat. h. 25.  
32, 33.

Q. How will Christ trie and examine  
every mans cause?

p Reu 20. 21  
Dan. 9. 20.

A. The <sup>p</sup> bookes of euery mans doings  
shall be laid open, mens consciences shall  
be made either to accuse them, or excuse  
them, and euery man shall be tried by the  
workes which he did in his life time, be-  
cause they are open and manifest signes  
of faith or vnbeliefe.

q Ioh. 2. 18  
and 5. 24.

Q. VVhat sentence will he giue?

A. He

A. He will giue a sentence of saluation <sup>q Math. 25.</sup>  
to the elect and godly, but hee will pro- <sup>34. 41.</sup>  
nounce sentence of damnation against  
vnbelieeuers and reprobates.

Q. What state shall the godly be in af-  
ter the day of iudgement?

A. They shall continue for euer in the <sup>Math. 25.</sup>  
highest heauen in the presence of God, <sup>34.</sup>  
hauing full fellowship with Christ Iesus, <sup>Apoc. 21. 3.</sup>  
and reigning with him for euer. <sup>34. 5.</sup>

Q. What state shall the wicked bee in  
after the day of iudgement?

A. In eternall perdition and destructi-  
on in hell fire.

Q. VVhat is that?

A. It stands in three things especial. <sup>f 2. Theff. 1</sup>  
ly: 1. a perpetuall separation from Gods <sup>2.</sup>  
comfortable presence: 2. fellowship with <sup>Esa. 66, 24.</sup>  
the diuell and his angels: 3. an horrible <sup>Apoc. 21. 8.</sup>  
pang and torment both of body and soule  
arising of the feeling of the whole wrath  
of God, powred forth on the wicked for  
euer world without end; and if the paine  
of one tooth for one day be so great, end-  
lesse shall be the paine of the whole man,  
body and soule for euer and euer.

F I N I S.

